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# THE MISSIONARY HELPER

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# The \*\* Missionary \*\* Helper.

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HALF of the year 1891 gone.

A good time to look about us.

What is the degree of our personal consecration?

Does every one see in us the Christ-spirit?

Are we working for evangelizing this country?

Do we know about our mission field in India?

Have we any adequate idea of its needs?

Are we helping as best we can the organized work?

About 6,000,000 souls in our India field.

Perhaps 250,000 of these have heard about Jesus.

The command is, "Preach to every creature."

What about the 5,750,000 who have not heard?

Who will answer to God for them?

We cannot say we are not able to give them the gospel.

An average of \$1.00 per member would supply the means.

It would also do much in the home field.

We are in business for our Lord.

We should study conditions of success.

They are three, taught in these words:

"Ask of me; I shall give thee the heathen for thine inheritance."

"Bring all the tithes into the storehouse and see."

"So built we, for the people had a mind to work."

Prayer. Money. Personal effort.

Let us *pray* more earnestly, *give* more freely, *work* more busily.

**THE REAL NEED.**

**A**NALYZE as we may the elements needed to save this world and make it Christ's kingdom, we always find one principal one,—love. Love sent Christ into the world. Love interweaves his whole life. Love is the foundation principle in his teachings. Love conquers souls when all else fails. Love is what weary, struggling, homesick humanity needs to-day to right wrong, to make heaven begin on earth.

"It is not the deed that we do,  
Though the deed be never so fair,  
But the love that the dear Lord looketh for—  
Hidden with holy care  
In the heart of the deed so fair."

---

**ANOTHER NEED.**

**I**T is very important that there be awakened in the Christian Church in this country a sense of our relation to the missionary work of the world. The important statements and stirring words of Josiah Strong, D. D., in his book, "Our Country," express thoughts suited to the hour:

"Many are not aware that we are living in extraordinary times. Few imagine that the destinies of mankind, for centuries to come, can be seriously affected, much less determined, by the men of this generation in the United States. Such, however, is the fact.

"The United States is capable of sustaining a vast population. The area of our country, excluding Alaska, is equal to that of Great Britain and Ireland, Norway, Sweden, Denmark, Germany, Austria, Holland, Belgium, France, Spain, Portugal, Switzerland, Italy, Greece, and European Turkey, together with that of Palestine, Japan, and China proper. These countries have a population of nearly or quite 650,000,000, and their aggregate resources are probably not equal to those of the United States.

"The West in our land will eventually dominate the East. By the West I mean those portions of our country lying west of the Mississippi, not including Alaska. With more than twice the room and resources of the East, the West will have probably twice the population and wealth of the East, together with the superior power and influence which, under popular government, accompany them."

After depicting the perils attending immigration, Romanism, opposition to our public-school system, intemperance, socialism, wealth, he says:

"Things are to be improved by the expenditure of money. In the hand of every Christian agency there should be placed all the power that money can wield. There is scarcely a church or society or institution of any kind which is not embarrassed or sadly crippled for want of funds. Missionaries should be multiplied, parsonages and churches built, colleges generously endowed. Great benevolent societies should be adequately furnished for their work. Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. The plans of God will not wait. A mighty emergency is upon us. The Church must make a new departure of some sort. One of our first needs is a true view of the relations of money to the Kingdom, and such a spirit of consecration as will lay it and all else on the altar."

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#### WHAT THEY SAY.

BARON DE HIRSCH, in *North American Review*: "In my opinion, there is no possibility for doubt that the possession of great wealth lays a duty upon the possessor. It is my inmost conviction that I must consider myself as only the temporary administrator of the wealth I have amassed, and it is my duty to contribute in my own way to the relief of the suffering."

What would it mean to the world if all men and women acted on this principle?

*The Cosmopolitan*: "Victor Hugo aptly calls this 'the woman's century.' In this her century woman rules a queen, not by the sufferance of a superior power to whom she must pay tribute, but as an equal sovereign through the conquests she has gained. There may be some articles to be decided before the final treaty, but the fact of her victory is unassailable. The representative woman of to-day is a Portia, not a Juliet nor a Katharine. She is wise, calm, broad-minded, far-seeing, sympathetic, and generous. In the Christian Temperance Union she has gathered every element of progress from past centuries and molded them into one common whole. It contains the prowess of the fourteenth, the reform spirit of the fifteenth, the intellectuality of the sixteenth, the resistance to tyranny of the seventeenth, the *camaraderie* of the eighteenth, the practical business sense of our own. It is woman's crowning achievement; the brightest jewel in her diadem. It carries its aim in its title—a union or sisterhood of women trusting in themselves, not as a source but as a means, and associated for the purpose of regenerating society, chiefly by the suppression of the liquor traffic."

And in the regeneration of society and the suppression of the liquor traffic the missionary work of the world will be rapidly advanced.

*Andover Review*: "'Christian work in Japan,' wrote a missionary, 'is more difficult now than it was a few years ago'; and such is the common experience of the missionaries laboring in that field. Many causes contribute to this result, and among the most potent may be mentioned: (1) the general attention of the Japanese is engrossed by their interest in politics; (2) the general anti-foreign spirit aroused in connection with the treaty revision, on which some missionaries are supposed to have taken the unpopular side; (3) a popular misunderstanding of the Emperor's Rescript on Morals, which was supposed to imply the establishment of Shintoism or Confucianism as the State religion, although in reality it was in-

tended to do no more than emphasize the importance of moral education; (4) the growing effort of the Buddhists to hinder the advancement of the Christian cause, which prospers chiefly at the cost of Buddhism; (5) the far-reaching influence upon the educated young men of the anti-Christian attitude of the most influential men in the kingdom, who are well read in the morals and philosophy of Confucius, Buddha, J. S. Mill, Auguste Comte, Herbert Spencer, etc. The class is not numerous, but its attitude of indifferentism towards religious creeds exerts a widespread influence; (6) last, but not least, of the causes of the present crisis is the general doubt among the common people whether Christianity is worthy and substantial enough to be adopted. The great division of Christianity into Romanism, Nicholaism, and Protestantism; the numerous sects of these latter; the new liberal theology from Germany; Unitarianism and Universalism from America, — all differing from each other and from the orthodox Church upon what it deems essential points, — tend to force the popular mind to the conclusion that if Christianity is so disputable and unsettled, even in its central doctrines, it is not worthy and substantial enough to be accepted in exchange for the religious systems of our fathers."

This emphasizes—what we all ought to see—that the religious condition of this country is directly helping or hindering missionary work.

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One of our good bishops, when traveling, came into contact with a man who, thinking himself clever, boasted that he could put such a question as the "old bishop" would find some difficulty in answering. On being challenged to put his question, he said, "Well, bishop, which is the nearest way to heaven?" In an instant the bishop replied, "Take the first turn to the right and keep straight on." It was a wonderfully clever answer, full of ready wit and as full of truth.—*Gen. Bap. Mag.*

**A PROVERB FROM SPAIN.**

There's a knowing little proverb,  
From the sunny land of Spain,  
But in northland as in southland  
Is its meaning clear and plain;  
Lock it up within your heart,  
Neither lose nor lend it:

Two it takes to make a quarrel — one can always end it.

Try it well in every way,  
Still you'll find it true;  
In a fight without a foe,  
Pray what could you do?  
If the wrath is yours alone,  
Soon you will expend it:

Two it takes to make a quarrel — one can always end it.

Let's suppose that both are wroth,  
And the strife begun;  
If one voice shall cry for peace,  
Soon it will be done.  
If but one shall span the breach,  
He will quickly mend it:

Two it takes to make a quarrel — one can always end it.

—*Selected.*

---

**MISSION BANDS.**

BY FRANCES STEWART MOSHER.

In these days when so much is being done to interest young people in various Christian and benevolent enterprises it seems unnecessary to discuss the importance of organizing the children in Mission Bands.

The A. C. F. and Myrtle Leagues are doing much good, but there are still churches where the children are not reached, and nothing is being done to develop their Christian activity and teach them how, as they grow older, they may best assist in the work of the church. Such care naturally falls to the Woman's Missionary Society: —



First. Because it is our province to look about and see how women may work for women. We realize that our best way to help our sisters in all lands and in future times is to train the children. The next generation will believe what the children are taught to-day; for as a dwelling is built so is character founded, and the ruling principles that govern men and women generally may be traced to some thought impressively though it may be unconsciously, awakened in childhood. Seeds of right and wrong are implanted in the child's mind. They are matured and developed, but seldom sown, in young manhood and womanhood.

. Second. It is woman's province to train the children. This point needs no discussion. The world accords to woman the highest position as educator. Shall we, as a Woman's Mission Society, neglect this duty, nay privilege, of educating the children in church, mission, and philanthropic work? Shall we leave undone to-day that which will perpetuate our alms and our prayers in the years to come? It is pertinent for our society to think of this point seriously, since so many of us are teachers in secular and Sunday-schools.

Third. We must leave our work for some one else to carry on when we can no longer do it, and ordinary business policy would suggest that we inspire the earnest, ardent children with a love for that which we hold sacred, and for which the best efforts of our lives are devoted.

As mothers and teachers we love our children with a love desiring their highest welfare; as Christians we love that hope of helpfulness to humanity for which Christ suffered; as a Missionary Society what higher work can we do, what greater legacy can we leave, than to bequeath the one to the other, and by precept and example link the next generation to the service that for almost nineteen centuries has been the blessing of the world?

The facts being granted that our Missionary Society should look after and organize the children into Mission Bands in those



churches where there is no provision made for them, the practical question arises, How can it be done?

Bear with me while I theorize. I would like to see in every Woman's Mission Society one appointed officer whose business it should be to teach the children practical Christianity. If there is an A. C. F. or other organization in the church, let her give it her heartiest sympathy and support. Let her study by night and experiment by day to find ways to stimulate in busy, planning, ambitious childhood love for Christian work. A hundred ideals will come, — a sewing band Saturday afternoon, a reading band evenings, a praying band Sundays, talks on the streets, visits at houses, Sunday afternoon services; oh, when there is a thing to be done, the earnest heart will find a way. My theory implies an officer in each Quarterly Meeting who shall correspond with and visit these workers, a few moments devoted to plans at each Yearly Meeting, a special department in the general work, and reports and personal suggestions in the HELPER.

This plan does not interfere with any present organization. It only implies that we as a society take care that every child in our denomination have in some way a connection with our denominational work. Are we, and have we not been, neglectful there? and does not this in the present age come to us as our direct work to do now?

I hope that these thoughts will awake discussion, and that we may find the best way to do the thing that seems to me so important to be done at present.

*Hillsdale, Mich., June, 1891.*

“We must have,” said Mrs. Chant, “peace in our schools, peace in our newspapers, peace in our pulpits and peace in our legislatures. We want to turn our barracks into technical schools; we want the Spirit of Christ, instead of the war spirit, which knows nothing about sorrow or sadness or broken hearts: and that is why we ask you to join us in casting out the war spirit, with the help of Him whose watchword is, “Peace on earth, good will to men.”

## JAPAN AND KOREA.

BY MRS. J. A. LOWELL.

Japan, the "Land of the Rising Sun," an ancient island empire of eastern Asia, long remarkable for the isolating policy of its rulers, has been for some time claiming special attention, both on account of its present relations with the civilized world and the wonderful changes which have been going on.

Japan proper consists of four large islands, — Nipon, Sikok, Kiusiu, and Yezo. The empire, whose area is estimated at 266,500 square miles, includes some 3,800 small islands beside the four larger ones. As to the climate, the summers are oppressively hot, and the winters, in the northern parts of the empire, extremely cold. June, July, and August are the months of rain, while October and November are the most delightful of the twelve.

In Japan it is noticeable how strangely intermingled is the vegetation, — the tree-fern, bamboo, banana, and palm of the tropics growing side by side with the pine, the oak, and the beech of the temperate and frigid zones. The tobacco plant and tea shrub, also the potato, rice, wheat, barley, and maize, are cultivated.

It is said that the flora of this land bears a strong resemblance to that of the North American continent. The chief occupation of the Japanese is agriculture; and their farmers are spoken of as models of care and neatness. In consequence of this universal cultivation of the soil, there is very little trouble with wild animals, though occasionally a few are seen.

In minerals the country is remarkably rich, — gold, silver, copper, lead, coal, and many other kinds being found in great abundance.

The national religions of Japan are Sintoism—the worship of the sun-goddess, of which the Mikado is considered the spiritual head — and Buddhism. The doctrine of Confucius is held to a certain extent by some classes, but it is said to be less a

religion than a system of morals and philosophy. Sintoism constitutes, in the minds of many intelligent Japanese, a greater obstacle to Christianity than Buddhism, as it is the ancient faith, and hence imbedded so strongly in the heart of the nation that it is difficult to eradicate it. This religion acknowledges one Supreme Being, from whom all things have come, and eight inferior divinities. The sun-goddess, who sprang from two of these divinities, is regarded as the giver of all life in nature. The Sinto temple in the province of Ise, reared to this deity, is the most magnificent one in the whole province.

Since the transformation of the empire, the educational system has been patterned somewhat after our own. There is a graded course, beginning with the rudiments, and terminating in the professional schools of the Imperial University. There are at present some 28,000 elementary schools, with nearly 3,000,000 pupils. Of the higher elementary there are 1,450, with a course of study covering four years. Following these are the ordinary middle schools, exclusively for boys, with a five years' course. For the particular preparation of candidates for the University, are found higher middle schools, in which two years must be spent. In the Imperial University are five colleges, — law, medicine, engineering, literature, and science. Beside the schools under government control, there are a large number of private ones of all grades, in which yearly hundreds of young men are trained.

The social position of the women of Japan is far preferable to that of any other Oriental nation. As nine of the sovereigns have been women, this is doubtless the reason of their higher social status. There is less seclusion among them, and in their homes are found many of the usages prevailing in Christian lands; where, in a true home life, parents and children form one united family, bound together by ties that death alone can sever.

The evangelistic work now being carried on in this island can not fail to stimulate and encourage all lovers of Christ's

Kingdom. But little more than a decade has passed since the converts to Christianity were few and scattering. Now the membership in the Protestant churches is estimated at about 32,000; while there are 300 organized churches, more than half of which are self-supporting. There are 150 ordained native ministers and more than 400 unordained helpers. Also there are reported 400 Sabbath-schools, with about 22,000 pupils. The contributions of these churches during the year 1889 amounted to \$53,503.13. This result is truly most hopeful; and, although there has recently sprung up some political jealousy among elements of Japanese society, a reaction against foreigners which has caused much anxiety among the Christian workers, yet those who from their position best understand the situation feel that there is no real cause for alarm. "It is but a period of her growth through which Japan is passing," says a missionary of the American Board; "and because occasionally a Japanese is heard to raise his voice against the methods of the foreigners, we have no right to talk about the approach of the time for us to give up work here or of the insurmountable obstacles." The same writer adds: "Christianity has a stronger hold than ever before. Japan is nearer becoming a Christian nation to-day than ever in the past; and Christians both in Japan and America, instead of yielding to discouragement, ought to thank God and hopefully go forward."

Says another: "I would like to indorse, after twelve years' experience in the island of the Orient, Prof. Drummond's words during his stay in the country: 'To me the Christianity of Japan seems a very holy thing.' And he added, 'During the past few years I have visited nearly all the mission fields of the world, and were I to choose one for a life work it would be Japan.'"

KOREA.—This is a large peninsula separated from Japan by the Korean Channel. It has an area of 82,000 square miles, and a population of about 250,000. After centuries of the strictest

seclusion, this "hermit nation" has unlocked her doors and admitted to her domains not only her Japanese neighbors but the western nations as well. Unlike China or Japan, Korea has no religion except a mass of superstition, a mixture of spirit and nature-worship. The work of Protestant missions has all been carried on during the last decade. It is said that the key used by God to unlock this empire to the gospel was medical missions. Dr. H. N. Allen, a missionary from China, by his skillful treatment of disease, won the confidence and gratitude of the king; who in consequence allowed him to build a government hospital, which is under the care of the Presbyterian mission. This mission was commenced in 1884, and has prospered wonderfully, considering the many obstacles to be overcome.

The women of Korea are secluded as in China, but feet-binding, or any other deforming of the body, is unknown. At marriage they lose their identity, becoming the wife of Mr. ——— or the mother of Master ———. To give the Korean women an education is considered unnecessary, although there is no objection to their being able to read. The children are spoken of as quiet, thoughtful, and teachable; and it is said that evidences of happy home life meet the visitor to Korea at every turn.

The question has been asked, "What is Christianity doing for the women of this 'hermit nation?' Have they been reached?"

From the beginning of Protestant missions in the country there have been lady missionaries. Mrs. S. Scranton, the first one to open direct work for the women, has labored untiringly in their behalf, and many others have been equally zealous. Large results can not, of course, be looked for so soon. It is seed time now. But even at this early day, there are cheering indications. Two girls' schools have been established, and one hospital, where nearly 2,400 patients were treated last year. Religious services are held here each Sabbath, with a good at-

tendance. A weekly sewing class is held by one of the ladies of the Presbyterian mission, to which women of all ranks come. There they listen to the sweet old story which has been repeated in nearly every tongue and nation, and which will continue to be repeated while the world exists. Thus the work goes on; slowly, it may be, but surely. It is self-sacrificing work, uphill at every step; but there are blessed compensations even now; and by and by, when the harvest is gathered, the song of the reapers shall be a triumphant one, as they come laden with their precious sheaves.

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### A FEAST OF FAT THINGS.

BY HARRIET P. PHILLIPS.

A FEAST of fat things was enjoyed by those who had the privilege of attending the Eighth Annual Conference of the International Missionary Union, at Clifton Springs, N. Y. The session opened June 10, and continued a week. The day preceding the opening was also one of no little interest and importance. Dr. Henry Foster seems to be the good genius of this place. More than forty years ago he came here a young physician, with some experience in sanitarium methods and \$1,000 in money, determined to find a place where he could test his theory, "the Lord Jesus Christ, and no 'pathy,' is the true healer." He bought a tract containing a sulphur brook and marsh, filled up the marsh, utilized the brook, and began work with six tubs and twelve patients, promising the Lord that if prospered he would build up a benevolent institution. The first building erected was a wooden one—not now standing—which cost \$23,000. As years have passed, the work has been deepened, widened, and improved, involving an outlay of over half a million dollars. Its special benevolent feature is the free treatment of teachers, clergymen, and missionaries; classes which are well represented here most of the time. During the week of Conference, visiting missionaries were the guests of the



Sanitarium. The religious atmosphere of the institution is unmistakable and stimulating.

In the building is a chapel, furnished with a small but rich-toned pipe organ. Here for exactly one hour on Monday, Wednesday, and Friday evenings a prayer-meeting is conducted by Dr. Foster, to the helpful character of which hundreds can give hearty testimony, and on Saturday evenings Mrs. Foster leads a ladies' meeting. Here, too, Sabbath services are held, conducted often by some clergyman among the guests, though a chaplain is one of the regular officers of the institution. Formerly a large tent spread upon a fine lawn beside the Sanitarium was used for services during the crowded summer season, and it was in this that the I. M. U. held its session last year. Since then, however, good Dr. Foster with some help has built a beautiful little tabernacle, surrounded on all sides by a broad veranda, and so constructed that by throwing open all the doors, which occupy nearly half the space of the walls, persons seated on the veranda can hear the speaker within. The auditorium proper seats 564, but by filling the veranda with chairs 1,000 persons can be seated under the roof; while for ventilation I think the Mormon Tabernacle in Salt Lake City is the only auditorium I was ever in which could vie with it for perfection in this direction.

And now, after this long introduction, let me say that the dedication of this tabernacle, and the tendering of it to the I. M. U. as a sort of home for its annual meetings, constituted the interesting exercises of the day preceding the opening of the Conference.

The sessions of the Conference occupied from 7 to 9 hours daily, and were attended by audiences varying from 200 to 600. The intensely interesting character of many of the services awoke the wish that the place of meeting was a large city where a much greater number might enjoy and profit by them; but I learned that a prominent idea in the minds of the founders of the Union was that its aim first and foremost should be to bene-



fit the missionaries as such, not the church at large ; and one of its rules is that no one other than a missionary shall take part in any of the meetings except by invitation.

The missionaries present numbered over 90, represented 16 Foreign Missionary Boards — Presbyterians leading with 24—and the following named countries (China leading with 18) : China, India, Japan, Turkey, Africa, Burma, Siam, Korea, South America, Central America, N. W. America, Australia, Italy, Mexico, Syria, Hawaiian Islands, Malaysia, and Persia. Dr. Gracey of Rochester is president of the Union, and discharged the duties of his office not only with efficiency, but with a geniality of manner, marked with touches of wit and humor that gave the meetings the delightful air of immense family gatherings.

On the morning of the fourth day, just as we were bowing our heads in prayer in the devotional meeting, I felt a touch on my arm to make room for some one beside me, and looking up I saw my sister, Mrs. Burkholder, whom I had last seen in Midnapore about two and a half years ago. She had come up from Harrisburg, and we enjoyed the last four days of the feast together. Among the missionaries I found two whom I had met in India, one in China, and four in Japan, beside many of whom I had heard or read. Perhaps the most notable figure in the *personnel* of the Conference was the venerable Dr. Cyrus Hamlin, for forty years missionary in Turkey and founder of Robert College. His reminiscences of those early years in the field gave us one of the most enjoyable evenings of the session. In recalling some memories of his boyhood he told of his first experience with a missionary box, from which he deduced the moral (?) : " Mothers, beware how you let your children ' fool ' with a missionary box if you don't want them to become missionaries ! "

A mention, however brief, of all the papers presented and topics discussed would occupy far more space than I can claim. Some of the papers are to appear in the *Missionary*

*Review of the World*, to which those interested are referred. That most devoted and self sacrificing of missions, the Moravian, was represented by Rev. A. Hartman and wife, who have labored in Australia and among the Delaware Indians. Two afternoon sessions were given to the ladies, and most interesting accounts of work in various fields were presented. One session was devoted to the young people, who listened to several brief, earnest addresses from various speakers, among whom was Mr. Max Wood Morehead, Ed. Sec. of the Students' Volunteer Movement. One evening was very profitably spent with stereopticon views of Siam and its royal family as presented by Rev. Mr. Dunlap.

Discussions which were of especial interest to me, because of comparative freshness of theme, were those of work among the Jews, the lepers, the Indians of British America, the Zulus of South Africa, and the Roman Catholics of various countries. The cause of the Jews was plead by Dr. Kellogg of Toronto (a fellow-passenger of our family party of six on that ill-fated voyage of the "Elcano" in '65), and Mr. Wm. E. Blackstone of Chicago, a most earnest and enthusiastic friend of the Israelite, and one whose face fairly shone with love and good will to all.

On Sabbath evening the Spirit of the Lord seemed present with especial power, and perhaps no one of the speakers moved his audience more profoundly than Rev. Egerton Young by his graphic pictures of the work among the Indians of Hudson's Bay. He seems gifted with the power of swaying his hearers to a remarkable degree. I am anticipating with great interest the reading of his book, "By Canoe and Dog-sled."

Dr. Narayan Sheshadri, of the Free Church Mission in Bombay, arrived on the last evening of the Conference. He spoke only a few moments, but on the following evening, in his Oriental garb, delivered a lecture on Hinduism, illustrated by the stereopticon.

On the closing evening of the session the missionaries—19

in number—who are expecting to return to their fields this year, were requested to take seats on the platform. A few moments in opening were given to hearing, in brief sentences, what the members regarded as the best thing they had gained by the Conference, and some of these “nuggets” were as follows : “A greater desire to serve th Master in distant lands.” “An increase of faith in the speedy conversion of the world.” “The importance, as an element of character, of the ability to *wait*.” “A deepened sense of the Christian unity which rises above all denominational barriers.” “More faith to pray for the uninterested at home.” “Greater dependence upon the power of the Holy Spirit,” etc.

But it is impossible in this way to give any adequate idea of the inspiration, the spiritual uplift, received from the reports of the Lord’s dealings with these his laborers in the dark corners of the earth.

The returning missionaries were introduced to the audience, some of them speaking a few words ; after which a brief parting message was addressed to them by Dr. Gracey, and replied to on behalf of the missionaries by Dr. Jessup of Syria. In response to the resolution of thanks, Dr. Foster made some appropriate and very earnest remarks expressive of a growing hunger in his own heart and in the hearts of Christians in general, an increasing desire for Christ to come and take possession of His own. The benediction was pronounced by Dr. Hamlin, still erect under the weight of his fourscore years, and thus closed a blessed season of “sitting together in heavenly places in Christ Jesus,” of which it was remarked by Dr. Howard, brother of Gen. O. O. Howard, that a microscope was needed to discover the denominational connection of any one present.

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A slight omission of religious exercises seldom happens without some injury to the spirit.—*Thomas à Kempis.*

## FROM THE FIELD.

## A TRIP TO BHIMPORE.

BY MARY W. BACHELER.

[Also showing how we sometimes write under difficulties and with various interruptions.]

LEAVING my dear mother to take charge of the women's weekly prayer-meeting one Saturday afternoon a short time ago, I packed my bag, and set out for Bhimpore in her pony carriage drawn by "Big Black," as we call the zenana horse, who is having a month's vacation from regular work.

(Just here Jessie, one of the zenana teachers, came on urgent business which could not wait.)

For occupation and refreshment I had a number of the *Missionary Review*, containing interesting and inspiring accounts of the Students' Convention,—and a bottle of cold, weak tea.

"Big Black" took about two hours for his thirteen miles, and then—at Satpati—I found Mr. Miner's four-wheeled tom-tom, and, to draw it, "Bennie Bones." How tiny and insufficient he seemed after "Big Black!"

(Obhinash, the carpenter, mason, overseer, etc., came in with a number of questions. He was referred to father.)

He has evidently been one of a span sometime, and I had some difficulty in keeping him from the left side of the road.

(A woman just comes up and says she is having brought in a *duli*—a cot carried with poles like a palanquin—a patient too ill to stand or walk.)

Every-one who goes to Bhimpore takes note of the road, which beyond Satpati is for the most part made of earth and clay, and is muddy in wet weather and dusty and rough in dry. To make the badness of the road more apparent, there are oc-

casional places which have been nicely graveled, and there I gave the whip a little rest.

(Alphonso just now called me to give him some medicine for Sahm's fever. Sahm is one of Miss Butts's teachers. The above-mentioned patient arrived in her *duli*, and I examined her, and sent her away as quickly as possible to escape a shower which was threatening, and then sat down at the dispensary table to prepare her medicine ; telling Alphonso, who was standing by, what I was giving, and why, etc. Alphonso, I should explain, is one of the Bible School students whom father has trained to be helpful in the dispensary. He can treat all simple cases. On my way back to my letter, Tiperi, another of the zenana teachers, whom I had sent this morning to see a sick girl for me, came to tell me how she found her and what she did for her.)

Most of the "Irish bridges," where the water runs over the road instead of under, had sandy bottoms,—they should be stone—and the *syce* and I got out and walked over them, as the small wheels of the tom-tom sank into the sand, and made "Benny Bones's" load seem much heavier. So he took nearly two hours for his seven miles. As I came in sight of the house, the big lamp on the veranda shone so brightly the place seemed illuminated. I remarked to Mrs. Stiles, "How far that little candle throws its narrow beam."

Dinner had been kept waiting for me, and I was quite ready for it. The half-dozen buns I took out were not unacceptable, as all the surplus bread had been sent to supply the necessities of a young Wesleyan missionary who was in camp about twenty miles away, "in the regions beyond."

(Here father's *syce* came for the keys to the grain go-down. Leaving my writing to get it, one of the *syces* waylaid me to tell of an omission in the last mending of the zenana *palki-garrie*. In explanation I should say that this carriage is very old, and "Big Black," who draws it, has been driven by an old man with one eye ; and many have been the accidents to harness and gar-

rie, both of which are old. The last smash-up was a serious one. It occurred while we were away in Calcutta, and father dismissed the One-eyed, as he always called him, got another man in his place, and had the garrie mended ; but the *mistree* who did it did not do his work thoroughly. As I am not familiar with the component parts of a carriage, I referred the complaining *syce* to father. Then a *muchhi* who makes and mends shoes, mends harnesses, etc., wanted me to give something to his son, who coughs a good deal. After I attended to him, mother called me to teach her children to sing "Jesus bids us shine." And now it is time to go and see an interesting patient who is having two visits daily.)

(Next day.) After dinner we sat out on the breezy veranda and chatted till bedtime.

Sunday morning Mr. Stiles remarked that the chapel was being repaired, and there was only one available place large enough to seat the congregation—the shade of the big banyan east of the house. While Mrs. Stiles on the veranda held the close attention of her large audience of children, as she taught and questioned them, we under the tree listened to a discourse in Bengali by Priyonath, from the text, "Esteeming the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11 : 26) ; and he was listened to with attention.

During the service a man and woman and a young girl came in and sat down ; the man at the edge of the group of men, the woman and girl with the women. They listened closely to all that was said. Afterward I learned that they belong to the Catholic mission some miles away, but are not satisfied and wish to join the Bhimpore church. They are weavers. They suggested not coming at once, but returning home, paying off their debts, and then, some four months hence, coming to Bhimpore to live. They come quite often to the Sunday services. They wished to leave their daughter, an only child of about thirteen, in school with Mrs. Stiles. But the child had never been separated from her parents, and so objected to staying



alone that they finally decided to take her home for a few days, and then bring her back to stay in school with Mrs. Stiles till they come. They talked well and appeared well, and we hope may prove a good acquisition.

In the afternoon Mrs. Stiles persuaded me to take her Sunday-school class ; and the bright, earnest faces of her women were an inspiration.

I wonder if the readers of the *HELPER* remember a Santal girl named Sarah Bray. Her friends would have been glad to hear how highly Mrs. Stiles speaks of her.

Sunday evening there was reading aloud on the veranda, by Mr. and Mrs. Stiles, to a most appreciative audience, from an interesting biography of a good man.

I was much interested in the children of the orphanage, some of them fatherless, some motherless, and some without either parent.

(Just then I had to put up my writing and attend to medical duties.)

(Next morning, after class with the zenana teachers.) During my visit several of the older girls brought in a tiny mite accused of eating dirt. Mrs. Stiles remarked that this was one of the most troublesome of the children, inclined to be sometimes disobedient and defiant. The poor little one seemed to have no unwholesome terror of her who stands in place of mother, but rather an implicit confidence in her, as if knowing that justice would be tempered with mercy and love.

But I have not spoken of my medical experiences. Of course there were cases to look at, and advice was asked and given. Sunday evening, after I was asleep, Mrs. Stiles came in and woke me, to say some people had come in great trouble about a child who had high fever, cough, difficult breathing, and was otherwise badly off. Mr. Stiles, at my suggestion, sent out some medicine. When the child was brought to us next morning it was much better, and doubtless made a good recovery.



We found so much to talk about, so many points to discuss, that my visit seemed to come to an abrupt end Monday. Among other things we discussed the question of how to increase a spirit of piety among our native Christian workers. Mrs. Stiles suggested having them commit to memory such passages of Scripture as might be helpful to them in certain lines.

Dinner was early Monday P. M., as I was to leave as soon as the sun should be low enough. I started about five. How hot it was! But soon a rising cloud hid the sun, and then the air was cooler. How I wish words could picture our Indian storms! We have such wonderful "cloudscapes,"—quite unlike anything at home.

(Just then father came up from the Bible School, and asked, Was I very busy? A woman was waiting on the veranda to see me. She said she had been here twice without finding me. So I left my writing to attend to her. The patient was a lad. I had occasion to put carbolic acid on his chest. The woman evidently recognized the bottle when I took it out, and he objected when she remarked what it was, till I said I would put it on with my finger instead of the cork, and he was ashamed to say anything about the burning. I did not tell him that that same finger was already insensitive from similar applications—carbolic acid and silver nitrate—to an old woman's rheumatic knee.)

The storms come up so suddenly that the whole sky is not overcast sometimes before the rain begins to fall.

I watched the storm behind me with anxious interest (I was coming east), not being partial to thunderstorms anyway, and especially not in a carriage. Mr. Stiles's *syce* told me there was a bungalow (lodging house) not far away, and I hurried little "Bennie Bones" along as fast as possible; but in spite of all my efforts the dust cloud which usually precedes a thunderstorm at this season overtook me before I reached shelter. I seemed in a moment to be in a sea of dust, for it was all

around and above me, almost hiding even "Bennie Bones;" who, unable to see a step before him, stumbled along the uneven road, which seemed full of waves and billows of rushing dust. How the wind blew! Between the heavy gusts I could see the rain-cloud was still in the distance, and knew I should reach the bungalow before the down-pour.

(Here the breakfast bell rang, and I had no more time to write till next day.)

By a strange and unaccountable freak, the storm which seemed to "impend" went over to the north, and only a few big drops fell where I was. So, when the cloud had passed quite over, we put "Bennie Bones" in the tom-tom again, and went on. At Satpati "Big Black" was waiting for me, and about 9.15 I reached home, too tired and sleepy with the long drive to want to tell father, mother, and Miss Butts—who all seemed very wide awake—much about my pleasant visit to Bhimpore, and the adventures there and by the way.

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Calicut was the early name of the present Calcutta, or Kalikutta, as it was at one time called. It was at an early period so famous for its weaving and dyeing of cotton cloth that its name became identified with the manufactured fabric, whence the name *calico*. The dyeing of cotton cloths seems to have been in practice in India in very remote ages. Pliny, as early as the first century, mentions the fact that there existed in Egypt a wonderful method of dyeing white cloth. It is now generally admitted that this ingenious art originated in India, and from that country found its way into Egypt. It was not until toward the middle of the seventeenth century that calico printing was introduced into Europe. A knowledge of the art was acquired by some of the servants of the Dutch East India Company and carried to Holland, whence it was introduced into Holland in 1676.—*Ex.*

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One soweth, and another reapeth.—*John 4: 37.*

## HELPS FOR MONTHLY MEETINGS.

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[See article on Japan and Korea.]

WHAT position has and does Japan occupy?

Of what does the empire consist?

Tell about the climate.

What about vegetation and agriculture.

What minerals are found?

Describe the religions of the country.

What educational advantages are enjoyed?

Tell about the social condition of women.

What has been done to Christianize the people?

What discouragements?

Give encouraging statements of missionaries.

Describe Korea.

What about its religion?

How was Christianity introduced?

What is the condition of the women?

What is Christianity doing for them?

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*Subject for discussion:* Should we believe any human being to be beyond help through Christian effort?

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A GERMAN newspaper tells us that when the Cathedral of Cologne was finished, a few years ago, which had been four centuries in building, a poor laborer watched the grand ceremonial of rejoicing with a radiant face.

"Yes, we have built a wonderful house," he said with triumph.

"And what did you do?" asked a bystander.

"I wet the mortar for a year," was the reply.

—*Gen. Bap. Mag.*

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PRACTICAL CHRISTIAN LIVING.

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*"Love suffereth long and is kind. Beareth all things, believeth all things, hopeth all things, endureth all things."*

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A MASTER mind before the marble stood,  
Fresh quarried was it, rough and all unhewn;  
To other eyes it seemed a shapeless stone,  
To his a stately form and beautiful.  
Chisel in hand he wrought, and what he saw  
Came forth a statue, living and divine.  
An artist stood and gazed on fallen man,—  
He to the soul what to the marble rough  
Was Angelo. He saw in sinful man  
A seraph's form. He wrought, and forth there came  
Manhood divine; the lifeless took on life.  
Oh for the Artist's eye! In every man  
God's image dwells, and he who sees with Christ  
Sees God in man restored, and with Him seeks  
To bring his thought to life in saving men.

—Literary Digest.

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ONE WOMAN'S EFFORT.

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BY CORRESPONDENT.

IN philanthropic work the tendency has been, among most persons, to think money given to a society relieves the "charitable" giver of further responsibility. But one encouraging sign of true growth in the direction of solving the vast problem of poverty and vice is the number of workers who are learning and putting into practice Christ's method, the individual method of personally seeking and personally trying to save. But Christ's heart was filled with love—with immeasurable love—for the sinful, the degraded, "the lost." All our efforts will be futile unless our hearts also overflow with that greatest power in the world, that "charity"—or better, that

*love*—that beareth all things from, and hopeth all things for, those whom we try to help and to save.

Societies, large and small, do a vast amount of good, but all philanthropic work seems but a drop in the ocean of misery and sin which burdens the heart of the Christian world. The most hardened, the most vicious, can never be reached but by personal contact with that some one—that Christ-like “brother” or “sister”—who so truly loves that he or she would gladly “lay down his life” if need be.

Can any one read the following account of one American woman's effort to save one poor creature's soul (a woman, though “lost”), without longing to throw off the shackles of selfish indifference, and be a truer disciple of the Great Shepherd who *went out* to seek and to save the lost sheep?

“Years ago I began to seek for a way to reach these lowest people. I went to ‘organized charities’—public, private, religious and secular—in the leading cities of America and Germany. I questioned individual workers of every creed and of no creed. I saw the actual workings of the methods employed,—but the results depressed me. The reformation of a nature *arrived at maturity in ways of vice* seemed something rarely or never achieved. The matron of one of the best-known reformatory institutions in America told me that in all the years she had held her office *she had not known of a single case of actual reform*.

“After much testimony of this same sad nature, I began to wonder whether the people I wanted to help could not tell me more about themselves than any one else could know. I made up my mind to speak to the next degraded-looking woman I met begging, as I should like any one who loved me to speak to me. I went into a part of the city where such women are met. Almost immediately I came on one, exchanging hideous repartees with a set of rough men. She turned to me and asked me to give her ten cents. As she looked up at me her face for a second struck me dumb—it was repulsive. To see

a woman look like that almost broke my heart ! I could scarcely speak, but with an effort I said simply, 'Come with me'; and she came. I told her I could not bear to have a woman like that, and if she would trust me with the real truth of her life, I knew we could make her life worth living, which it certainly was not now. She told me she was 'all bad'; had been to prison again and again; loved drink; was about forty years old; had been in most of the reformatory institutions of the city, but nothing had ever done her any good; she 'guessed she wasn't that kind'—I had better let her go. We were then at the very door of the religious institution to which I had determined to take her, but as I turned to speak to her her face overcame me, and I burst into tears, and to my own consternation wept over her convulsively. After a second, with a cry of 'Oh dear, my dear! don't cry like that,—don't, don't! I will try; indeed I will!' she grasped my hand, bursting into a storm of tears herself. The astonished matron told me *before the wretched woman* that she knew her to be a hopeless case, that nothing but prison bars could restrain her. To one after another such 'homes' we went, but on the same ground the poor creature was refused in each instance! We had walked far on a bitter winter day. I took her to my boarding-place for rest and luncheon, to the horror of my Christian landlady. All the afternoon we spent in similar vain quest, my heart growing sick and hot within me. At last the poor rejected woman rushed away from me, crying, 'It's no use, no use!' I could only call after her, 'Yes, it is; remember my street and number!' I supposed I had lost her; but three months afterward she appeared at my boarding-house, *but was refused admittance!* She then asked the servant to tell me that from the day she left me she had not touched a drop of liquor, and had been what I wanted her to be. The servant added to me: 'And it was the truth! She looked so different and so decent I scarcely knew her.'

"Now this was a case where not one penny had been ex-



pended ; indeed I had told her the worst thing I could do for her was to give her money. I spoke straight from my inmost soul the deepest, sweetest truth I knew, and 'deep answered unto deep.' In the presence of such need I learned the clearest lesson of my life,— 'For this is the message that ye have heard from the beginning, *that ye should love one another.*' "

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## WORDS FROM HOME WORKERS.

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### IOWA.

THE W. M. S. of the Delaware and Clayton Q. M. held a public meeting Sunday evening, May 24. A very interesting program had been prepared by the Aurora Auxiliary, under the direction of the president, Mrs. Addie Gunn. The evening was rainy, and a part of the exercises were postponed one week. The financial result from these two meetings was \$10.00, all of which goes for Mrs. Miner. At the first meeting the ladies and children were very much disappointed, thinking somewhat of the collection ; but one brother said : "As there are but few of us we must give more," and the collection was \$4.70, — not bad for a rainy night. There has been quite an interest taken in our missionary, but not enough yet to meet our obligations. But little more than half of the \$300 is yet paid. Dear sisters, don't put off what you are intending to do, but send in your money at once, and thus relieve the embarrassment of the treasury and bring joy to ourselves. If each member of our mission societies, and each reader of the HELPER who is not a member of our societies, would pay just \$1 for this purpose, the salary would be more than raised, and a good beginning made for another year. Sisters, will we do it? Will we do it at once?

It is hoped that as many as possibly can will attend the Yearly Meeting at Spencer, Aug. 28-30. Mrs. Burlingame is to be there to help us, and we can ill afford to miss the opportunity. Cannot members of the Auxiliaries "throw in a little," and raise enough to send a delegate from each one? Please talk the matter over. One thing more. Will not our societies



hold just one social for incidental expenses of our Yearly Meeting Society and the Western Association Society, to be equally divided between them? Send the money to Mrs. H. J. Brown, Spencer, Iowa. If you prefer to raise ten cents per member for the above object in some other way, you can do so. Sisters where there are no auxiliaries, can not you help us in this?

Thera B. True.

*Edgewood, Iowa, June 15, 1891.*

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#### EDITORIAL WANDERINGS.

The month of June, spent in Minnesota and Dakota, was so full of interesting experiences that it would take too much room in one HELPER to tell of all, so we give but part of the story in this number.

We reached Winona, Minn., in time to be present and assist at the Thank Offering service of the W. M. S. The chapel was well filled, was bright with flowers, and the exercises had all the inspiration which comes from the presence of children, for the Band was there in full force. After the address, the children marched to music, each depositing an offering in the box. It was pleasant to meet here, and at several points in Minnesota, our co-worker, Mrs. A. A. McKenney, so well known in the Western work. She and her husband were traveling for a brief time, visiting old friends.

We reached Minneapolis in season to enjoy and participate in the exercises of the Auxiliary of the First F. B. church. This society has learned how to have interesting meetings. An essay, an original poem, two fine solos, three short addresses, and a review by one of the ladies of missionary news of the month, followed the opening exercises. We heartily congratulate our friends in Minneapolis on their beautiful and convenient house of worship. The prayer-meeting in the evening was devoted to missions, and was helpful and inspiring.

The Hennepin Q. M. at Crystal brought together a good representation of these trans-Mississippi workers. That which impressed us most was the longing for more helpers to sustain existing interests and to develop work in new fields. The W. M. S. is doing well, but desires to do better. The helping hand extended by the visiting agent was eagerly clasped, and we

trust that good may result. On the next two evenings meetings were held at Brooklyn and Champlin. It is impossible, without referring too much to our own work, to tell of the many interesting incidents of personal talks about the work, of individuals who feelingly say, "You have helped me so much," and of the incidental experiences which enter largely into the fruits of such a mission. They must be read between the lines.

Two days later we were at Blue Earth City, a growing young specimen of Western development. Here is a wide-awake church, worshipping at present in a hall, but planning soon to erect a suitable building on the lot which has been paid for mainly through the energy of the Woman's society. O the women whose determination has set them to work on rag carpets, on quilts, on rugs, on anything to which their energies turn for the sake of starting a house of worship or of repairing and refurnishing one! Who will write their biographies? Are they not written in brick, and wood, and stone, and church lots all over our country?

Although the school at Winnebago had closed when we reached there, we could feel its influence pulsating in all the air. We met so many Rhode Island friends there that it seemed as if we were near home. Pleasant for location, with large opportunities for usefulness, both school and church furnish wide fields in which the energies of our earnest workers there are taxed to their utmost. An evening address, a brief look at the school building, then on to Dakota. Sioux Falls is a beautiful little city, throbbing with energy and enterprise. A pleasant church, an inspiring audience, a brief intermission; then off to Springdale over the prairie. Level earth, carpeted with green, besprinkled with flowers, the whole arch of the sky to be seen all the way. No fences. No cattle. They were off in the herd somewhere. A neat chapel. Apparently hundreds of teams hitched in lines and in squads. The chapel was filled to its utmost capacity, for it was Children's Day. There were wild flowers in abundance, culled from the prairie. A most beautiful display of wild roses. The little canary couldn't help singing. The human flowers, the babies, were wonderfully patient, considering the fact that we talked an hour and a half; but who could help talking under such circumstances? The Minn. and Wis. Y. M's must wait until next time.

# YOUNG PEOPLE'S NORMAL MISSION LEAFLETS.

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FIRST SERIES.

NUMBER 6.

## THE RESULT OF MISSION WORK.

### I. *Idolatry is Undermined.*

Fifty years ago the whole land was given to the grossest idolatry.

Then,—*a.*—The Brahmins lived on the offerings of the people.

*b.*—Pilgrims thronged the road to Jagarnath.

*c.*—Human sacrifices were offered to idols, hook swinging and the suttee were practiced. The English government made grants of money in aid of idol worship.

*d.*—To become a Christian was to be an outcast.

Now,—*a.*—The pilgrims to Jagarnath are mostly from places where no missionary work has been done.

*b.*—The power of the Brahmins is broken, and many of them have to work for a living.

*c.*—These cruel practices are abolished and the government gives grants to aid in mission work.

*d.*—The "Christian Caste" is respected, and converts are not generally persecuted.

### II. *Children are Protected.*

Then,—Babies were thrown into the Ganges and hung in baskets upon trees, a prey for vultures. The Khands were killed, cut in pieces, and portions of their flesh buried in the fields to secure good harvests.

Now,—The English have forbidden these sacrifices. The rescued Khands attend the mission schools. Recently baby marriage became illegal, and the bridal year now comes when the girl is twelve years old.

### III. *Woman's Condition is Changed.*

Then,—*a.*—Women were regarded as little above the brute ; no one thought of teaching them to read.

*b.*—Widows, if not burned on the funeral pile, were treated as accursed of the gods.

*c.*—Women of high caste were not allowed to be seen by men outside their own family.

Now,—*a.*—Thousands of women and girls are being educated, some of them for the highest professions.

*b.*—The prejudice against widows is dying out.

*c.*—Men of intelligence in seeking wives, ask not as formerly, "Is she fair?" but, "Can she read?" Ladies of high caste are allowed more freedom ; some gentlemen encourage their wives to go into society.

### IV. *The Bonds of Caste are Mitigated.*

Then,—It would have been regarded as contamination for a Hindu to sit on the same mat or touch any food that a Christian had touched.

Now,—Our teachers go into the houses, sit by the side of their pupils, and eat from the same dishes.

### V. *Educational Work.*

Now,—*a.*—The Bible School is educating the native young men for the ministry.

*b.*—The Ragged Schools are educating the poor in the cities.

*c.*—The Santals have a written language, more than sixty schools, with hundreds of pupils.

*d.*—The Zenana teachers go to the homes of the rich ; the truth reaches every class, and it is slowly but surely uplifting them. The schools report 3,520 pupils, 752 of whom are girls.

### VI. *Churches.*

Now,—There are twelve churches in our mission. Viz. :—

1. Balasore ; 2. Metrapore ; 3. Chandbali ; 4. Bhudruck ; 5. Santipore ; 6. Jellasure ; 7. Midnapore ; 8. Babai-

gadia; 9. Palasbani; 10. Dainmari; 11. Bhimpore; 12. Gadlati. At the last annual report there were 699 communicants in these churches, but in the last six months have been greatly blessed, and the number has increased.

#### VII. *Number of Missionaries.*

There are now connected with our mission twenty-five missionaries, and a large number of preachers, teachers, and Bible women.

#### VIII. *Receipts of the Mission.*

During the first decade the annual receipts averaged \$2,424.48. The last report of the Free Baptist Foreign Mission Society shows receipts of \$21,642.20. The receipts of the Free Baptist Woman's Missionary Society were \$7,189.85, the larger part of which is used in Foreign Mission work, making more than \$25,000 devoted to this cause. Shall not the next decade make it \$50,000?

#### QUESTIONS.

1. What was the condition of the people fifty years ago?
2. How did the Brahmins live?
3. Name some of the cruel customs.
4. What was the attitude of the English government?
5. What did it mean to become a Christian?
6. What are some of the changes wrought in the last half century?
7. How were the girl babies treated?
8. What change has been made in the time of the bridal year?
9. How were women regarded? What was the fate of widows? What is the present condition of women?
10. What privileges are given to our teachers? How many pupils are reported? How many of them are girls?
11. How many churches are there in our mission field? How many missionaries have we at present?
12. What were the average receipts in the first decade? What was the last annual report? How much ought it to be increased in the next decade?

## BLACKBOARD OUTLINE.

- I. *Idolatry is Undermined.*—(1) Brah—Pil. Hu. Sac. Chris—Out. (2) Brah, Pow. Pil. Fe. Cus—Abol. Chris. Res.
- II. *Children are Protected.*—Bab. Gan. Kun. Kil. (2) Kun. Mis. Sch. Bri. 12 years.
- III. *Woman's Condition is Changed.*—(1) Wo. Br. Wo. Bur. Cas. See. (2) Ed. Pro. Pre. Dy. Me. See. Wo. Rea.
- IV. *The Bonds of Caste.*—(1) Con. Hin. Tou, (2) Tea. No. Si. Ea. Dis.
- V. *Educational Work.*—Bib. Sch. Rag. Sch. San. Zen. Tea.
- VI. *Churches.*—Tw. Ch. Com. 699.
- VII. *Number of Missionaries.*—Tw. Fi. Na. Tea. Bib. Wo.
- VIII. *Receipts of the Mission.*—Fi. De. Av. 2,424.48. La. An. Re. Mo. 25,000.

NOTE TO THE TEACHER:—The seventh leaflet contains questions for examination, with blanks for answers. It is not included in the course, as it is not desirable to place it in the hands of the scholars until they have studied the course. Teachers can order them at the same address, inclosing a two-cent stamp for single copy or ten cents for ten copies.

[These Normal Mission Lessons are designed for children's classes at our Summer Assemblies and in the churches. The first series will include six leaflets, containing lessons on the geography and history of the decades of the Free Baptist Foreign Mission Field. They should be taught by the aid of the blackboard. Examination papers will be published and diplomas awarded. They may be ordered of Mrs. Ida E. G. Meader, 14 White St., Pawtucket, R. I.; ten cents for the series of six leaflets. Six sets or more in one order at five cents per set.]

## CONTRIBUTIONS.

## F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for June, 1891.*

MAINE.			
Atkinson, ch., T. O.....	\$3 10	East Corinth.....	\$5 00
do., aux.....	5 00	Exeter, Q. M., collection.....	9 75
Abbott, Friend of Missions.....	1 00	Farmington Falls, M. J. Morrill,	
Brunswick, Mrs. N. S. Brown,		T. O. Fd. F. M.....	1 00
Bible woman at Chandbali and		Farmington, Q. M., aux., L. M.,	
S. S. class for Children's Or-		Mrs. C. E. Tedford.....	11 00
phanage.....	12 50	Greene, aux., for Miss Coombs,	5 00
Cumberland, Q. M. aux., for		Kenduskeag, Mrs. J. J. Banks,	
Mrs. Boothby's salary .....	11 00	T. O.....	1 00
Charleston, ch., T. O.....	3 10	Marlboro, S. H. Remick, T. O..	1 00
do., aux.....	1 50	Medford, ch., T. O.....	1 47
Dover and Foxcroft, aux., T. O..	5 00	Milo, ch., F. M.....	5 50
do., aux.....	4 00	North Lebanon, ch., T. O.....	7 24
East Dixfield, aux.....	1 50	North Boothbay, Ladies of ch.,	
East Hebron, aux.....	5 00	T. O.....	5 00
East Raymond, aux., for Mrs.		Portland, "W.," T. O.....	2 00
Boothby.....	5 00	do., Abby F. Phinney, T. O..	1 00



do., aux., 1st F. B. ch., T. O. for gen. work.....	\$5 00
Palmyra, aux.,.....	2 25
Saco, ch., Cutts ave., of this \$10 00 from Mrs. H. B. Hutch- inson, T. O.....	18 20
South Windham, aux., for Mrs. Boothby.....	5 00
South Dover, S. S.....	1 00
do., Mrs. A. C. Lambert, \$1 00; Mrs. B. Crummett, F. M., \$1 00	2 00
Sebec, ch., F. M.....	2 20
Sebec, Q. M. collection.....	7 50
West Gardiner, Miss Coombs's salary.....	10 00
West Bowdoin, do.....	20 00

## NEW HAMPSHIRE.

Alexandria, Children's Band, Mrs. Lightner and Miss Butts, Candia Village, Mrs. Mary Ann Prescott, \$500 00 for 25 L. M's as given in Helper article, and \$1,000 00 to be invested for the present; all to be used two- thirds F. M. and one-third H. M.....	1500 00
Concord, Ladies of ch., Mrs. Lightner's salary.....	5 00
Center Sandwich, aux., Mrs. Lightner and Miss Butts.....	5 50
Dover, aux., Washington St. ch., do., aux. and ch., Washington St., T. O.....	2 00
Ellsworth, aux., Miss Butts and Mrs. Lightner.....	29 01
Gilford Village, aux., Mrs. Lightner and Miss Butts.....	1 10
Littleton, aux., do., do.....	6 00
Madison, ch., do., do.....	8 50
Meredith Village, aux., do., do. do., Band for Mary Ellen Meredith.....	2 00
New Durham, aux., Mrs. Light- ner and Miss Butts.....	16 25
do., Q. M.....	14 65
do., aux.....	6 00
New Market, ch., T. O.....	7 07
do., aux.....	2 00
New Hampton, aux., Miss Butts and Mrs. Lightner.....	17 70
do., Y. L. Miss. Soc. for Miss Butts's salary.....	6 60
do., Y. P. Soc. for school in Midnapore.....	9 50
do., Mrs. M. E. Scribner.....	12 10
N. H. Y. M., aux., collection T. O.....	5 20
Rochester, A. M. Watson, T. O. Sutton, aux.....	20
Sandwich, Q. M. collection, Miss Butts and Mrs. Lightner.....	41 25
Tamworth Iron Works, ch., Miss Butts and Mrs. Lightner.....	1 00
	6 00
	11 38
	7 00

West Campton, ch., do., do.....	\$3 55
Whitfield, ch., T. O.....	18 30
do., aux.....	6 50
Walnut Grove, aux., of this \$8 50 for T. O.....	13 50
Mrs. N. Jones, Miss Butts and Mrs. Lightner.....	1 00

## VERMONT.

Corinth, Q. M., collection for Mrs. Smith's salary.....	5 00
do., aux., 1st ch., do.....	1 02
East Williamstown, aux., do.....	5 00
East Orange, aux., do.....	1 00
Strafford, Q. M., for Mrs. Smith's salary.....	13 10
West Topsham, aux., do.....	2 00
do., T. O., do.....	4 75
Washington, aux., do.....	1 33
do., Rev. H. F. Dickey, do....	5 00

## MASSACHUSETTS.

Abington, Mrs. H. K. Pierce, T. O.....	1 00
Haverhill, Sarah B. Bachelder, T. O., for Mrs. Smith's salary, Lowell, aux., Chelmsford St., Oona's salary, \$5 00; Sum- matti, \$6 25.....	2 00
North Chelmsford, Mrs. C. A. Holt, T. O.....	11 25
Somerville, aux., T. O.....	5 00
	12 00

## RHODE ISLAND.

Carolina, aux., Mrs. Burlin- game's salary.....	5 00
Olneyville, aux., Miss Phillips, \$16; Miss Franklin, \$5.....	15 00
Olneyville, aux., T. O., for Miss Phillips, \$5; Mite Box collec- tion, Miss Franklin, \$20; Mrs. Burlingame, \$5 25.....	30 25
Providence, aux. and Gleaners, Roger Williams, Mrs. Burlin- game's salary, \$37; Miss Franklin, \$26; Western work, \$12.....	75 00

## INDIANA.

LaGrange, Q. M. collection by Mrs. Burlingame.....	4 19
Wawaka, ch., do.....	1 25

## ILLINOIS.

Dry Hill, aux., \$7 50; Mrs. H. Gordon, \$2 50 for Mrs. Smith's assistant.....	10 00
Oak Valley, aux., F. M.....	4 00

## OHIO.

Cleveland, Q. M. collection by Mrs. Burlingame.....	8 02
do., ch., do.....	9 64
Rocester, ch., T. O.....	3 38
Seneca and Huron, aux., F. M.	5 00

## MICHIGAN.

Berneir Center and Pokagon and Summerville aux's, T. O., of this \$1 50 F. M.....	\$6 32
Durand, Rev. H. S. Davis, \$2; Mrs. S. H. Davis, \$1 F. M....	3 00
Lansing, Q. M., collection by Mrs. Burlingame .....	2 24
Mason, aux.....	.80
Mich., Y. M., aux., collection....	10 50
Oshemo, Mrs. C. C. Gunn, T. O. ....	.50
Porter, aux., T. O.....	2 05
St. Joseph's Valley, Y. M. aux., collection.....	5 00

## MINNESOTA.

Delevan, children of S. S. for teacher with Mrs. Stiles.....	2 42
East Castle and Castle Rock, aux., for sch. with Miss Coombs.....	11 00
Nashville Center, aux., Y. M....	12 50

## IOWA.

Aurora, aux., Mrs. Miner's salary .....	5 05
Bryantburgh, aux., do.....	14 85
Cedar Valley, Q. M., do.....	10 55

Campton, aux., do.....	\$10 00
Del. and Clayton, Q. M., collection, do.....	4 95
Lincoln, aux., do.....	11 78
Spencer, S. S. collection, do....	3 68
Waterloo, aux., do.....	3 15

## KANSAS.

Buffalo Valley, aux., State Work,	1 00
Concordia, aux., T. O.....	1 30
Cloud and Republic, Q. M., H. and F. M.....	2 00
Summit, aux., State Work.....	2 00

## NEBRASKA.

Grand View, aux.....	2 43
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## NOVA SCOTIA.

Brooklyn, Miss M. S. Oram, T. O.....	1 00
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## MISCELLANEOUS.

A Friend .....	2 00
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Total..... \$2331 42

LAURA A. DEMERITTE, Treas.

Dover, N. H.

## OHIO FREE COMMUNION BAPTIST ASSOCIATION.

[For support of Dr. Nellie M. Phillips.]

Receipts for April, May, and June, 1891.

Cleveland Q. M., Ohio, Cleveland ch., by Mrs. Geo. Gordon, Sec. and Tr. W. M. S., \$5 00; Cheerful Givers, \$4 54.....	\$9 54
Crawford Q. M., Penn., by Emma Anderson, Sec. and Tr., Greenwood ch., Children's Day offering .....	2 80
Gallia Q. M., Ohio, by Prof. C. O. Clark, collector and church solicitor, Rio Grande ch.....	6 00
Harmony Q. M., Ohio, by Mrs. D. W. Gow.....	8 41
Lorain Q. M., Ohio, by Mrs. Amelia Stroup, Sec. and Tr., Spencer ch., \$3 52; Frank Grissinger, 20 cts.; Mrs. R. B. Hart, \$1 00; Mrs. A. Stroup, \$4 15 .....	8 87
Rochester ch., by Rev. Cranston, Children's Day offering .....	3 73
Little Scioto Q. M., Ohio, by Rev. R. F. Sherritt.....	7 36
Marion Q. M., Ohio, Marion ch., J. W. Kennedy, 55 cts.; Big Island ch., by Wm. Brady, \$3 19 .....	3 74

Meigs Q. M., Ohio, Cheshire ch., by Ella Swisher.....	\$4 59
Ohio and Kentucky, by Rev. L. F. Sherritt, Mission Agent, Concord ch.....	2 64
Ohio and Pennsylvania Y. M., by Mrs. T. H. Drake, President of Y. M. W. M. Society, collection at Y. M., \$8 34; North Solon ch., by Mrs. N. E. Arnold, Sec. and Tr., \$5 00.....	13 34
Richland and Licking Q. M., Ohio, by Mrs. D. B. Richardson, Sec., Concord ch., W. M. Society aux.....	15 00
Washington Q. M., Penn., by Miss Eda Gross, Sec. and Tr., Lake Pleasant ch. aux., \$23 00; Waterford ch. aux., \$4 25; Spring Creek ch. aux., \$7 30; Pageville ch. aux., \$6 94; Rockdale ch., aux., \$4 00.....	45 49

G. H. DAMON, Treas.

Medina, O., July 1, 1891.

